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The Christian Century

PUBLISHED WEEKLY

Report on Portugal
By Garland Evans Hopkins

In Our Kind of World
By Conrad Bergendoff

Have We Lost the Peace?
An Editorial

The Experience of God
By Christian Richard

JULY 13, 1949

In This Issue

Conrad Bergendoff

is president of Augustana College, Rock Island, Ill., and one of the acknowledged leaders of Lutheranism in this country. He is a Ph.D. of the University of Chicago, has done postgraduate work at the universities of Uppsala, Sweden, and Berlin, and has an honorary Th.D. from the University of Uppsala. A knight of the Swedish order of the North Star, Dr. Bergendoff has been a delegate to all the ecumenical conferences since Oxford and Edinburgh, 1937. Last year he took a leading part in the celebrations of the centenary of Swedish immigration to the central west.

Christian Richard

now a professor at Westminster College, Salt Lake City, has had an unusual religious experience. As his article (originally a chapel talk) shows, he is a Roman Catholic. Born in Switzerland, he was brought up in the Mennonite faith. He came to America in his young manhood, and from 1919 to 1927 was a Methodist minister. After teaching for a time at Harvard and doing special research under Manley O. Hudson and W. E. Hocking, he went to the Sorbonne, where he obtained his doctorate and at the same time was converted to Roman Catholicism. He has lived in Morocco, and served as a member of the faculty in the school of religion at the State University of Iowa and in Westmont College, Los Angeles.

Garland Evans Hopkins

is an associate secretary of the Board of Missions of the Methodist Church, having especial responsibility for relations with governments and international business concerns. His article in this issue is a product of a trip which he is currently making to Europe and the East. Dr. Hopkins' office is at 1346 Connecticut Ave., N.W., Washington 6, D. C.

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Calendar of Coming Events

July 3-31. School of Community Living (four one-week sessions), Yellow Springs, Ohio.
July 9-15. World Council of Churches Central Committee, Chichester, England.
July 10-16. United Christian Youth Movement Regional Conference, Camp Crucis, Tex.
July 10-17. New Jerusalem, Swedenborgian, 126th General Convention. San Francisco-Los Angeles.
July 10-23. Annual Industrial Relations Institute for Church Leaders, Madison, Wis.
July 11-19. Northern Baptist Convention Christian Education Workers' Conference, Green Lake, Wis.
July 11-31. Princeton Institute of Theology, Princeton, N. J.
July 11-29. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.
July 13-20. Missionary Conference, Silver Bay, Lake George, N. Y.
July 13-22. Northfield Religious Education Conference, East Northfield, Mass.
July 13-20. World Council of Churches Commission on Faith and Order, Chichester.
July 16-20. Lutheran World Federation Executive Committee, Oxford, England.
July 16-23. World Christian Youth Commission, Lausanne, Switzerland.
July 17. Haverhill, Mass., Summer Union Services; John Haynes Holmes, speaker.
July 18-28. Federal Council Department of Evangelism Ashram, Green Lake, Wis.
July 19-25. International Association for Liberal Christianity and Religious Freedom Congress, Amsterdam.
July 19-28. Alberta School of Religion 25th Anniversary Session, Fairweather Camp, Calgary, Alta.
July 20-22. Methodist Laymen's Conference, Lake Junaluska, N. C.
July 20-24. A.M.E. Church Fourth Episcopal District Educational Convocation, Detroit.
July 23-30. Northfield United Presbyterian Conference, East Northfield, Mass.
July 23-Aug. 2. Northern Baptist Convention Bible and Christian Fellowship Week, Green Lake, Wis.
July 24. Haverhill, Mass., Summer Union Services; Kenneth L. Patton, speaker.
July 24-30. Directors of Christian Education 4th National Workshop, Lake Geneva, Wis.
July 24-31. Christian Adult and Missionary Conference, Lake Geneva, Wis.
July 25-28. Institute on Higher Education, Scarritt College, Nashville.
July 25-29. World Council Youth Department Committee, Lausanne, Switzerland.
July 25-30. Evangelical and Reformed, Congregational Christian School for Social Action, Deering, N. H.
July 25-Aug. 1. United Christian Youth Movement Pacific Northwest Regional Conference, Seabeck, Wash.
July 25-Aug. 26. Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill.
July 26-Aug. 1. Methodist Missionary Conference, Lake Junaluska, N. C.
July 28-Aug. 5. Ecumenical Institute Course on "The Meaning of History" (in cooperation with W.S.C.F.), Celigny, Switzerland.
July 29-Aug. 7. A.F.S.C. Institute of International Relations, Cornell University, Ithaca, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, JULY 13, 1949 NUMBER 28

EDITORIAL

AFTER ALL that has been said about the religious freedom guaranteed residents of Israel, some may be surprised by a message which the Central Conference of American Rabbis sent to President Weizmann and Prime Minister Ben-Gurion. This message asked "that when, in the new state, the relationship between church and state will have been definitely established, the relationship will be one of full liberty and equality for all shades of religious opinion." What the rabbis are asking for is freedom for the liberal elements in Israel to carry on their religious activities without being forced to bow to all the ritualistic demands laid down by the minority of ultraorthodox Jews. An Israeli district court furnished another illustration last week of the extent to which these ultraorthodox ideas are being clamped on the new state. It annulled a marriage which took place in a civil registry office in Paris on the ground that all marriages between Jews and non-Jews are invalid under Jewish law, and that even if the non-Jewish partner in the marriage becomes a Jew, the marriage is still void unless it is performed by a rabbi and with full rabbinical rites. In a dispatch from Jerusalem, Religious News Service says that the decision held Jewish religious law supreme in all matters "affecting the personal status of Israeli citizens," and that the implication of the decision is that "all civil marriages contracted, even among Jews outside Israel, are invalid here." This is the sort of thing, going beyond the repellent claims of the Roman Catholic Church where mixed marriages are involved, which has brought the request from the Reform rabbis to the heads of the Israeli state. It would be interesting to know how many citizens of the new nation have been declared to be living in sin by this decision of a civil court applying rabbinical law.

Rabbis Ask for Religious Liberty in Israel

Barden Bill Demise Is 'Greatly Exaggerated'

MARK TWAIN'S comment on reports of his death applies to the North American Newspaper Alliance story of the demise of H.R. 4643—the Barden bill for federal aid to public schools; it is "greatly exaggerated." Mr. Percy Priest of Nashville, Tennessee, Democratic whip for the House of Representatives, says that this honest federal aid measure is still very much alive. Even Mr. Lesinski, chairman of the House committee on education and labor, is now reported to have conceded that the House will probably pass some kind of federal aid bill. This shift in news from Washington probably indicates that congressmen are hearing from Protestants and other Americans who refuse to be intimidated by Cardinal Spellman's name calling. When the New York prelate gave the signal through his speech attacking Barden as "a new apostle of bigotry," the clerical chorus promptly took up the cry from Boston to San Francisco. In diocese after diocese across the land priests were ordered to read denunciations of federal aid to public schools, and Catholic letters, written in an organized campaign, inundated Congress like a flash flood in spring. Other Americans recognize no authoritarian command and tolerate no disciplined force which can sweep them into action, so they acted more deliberately. But the cardinal's vituperation, together with the merits of the Barden bill, convinced them that the time for a firm stand in behalf of the public schools had come. Their representations to congressmen were no flash flood, but rose like a mighty tide. The spectacle of a clerical minority attempting to intimidate Congress from doing its plain duty or to bludgeon it into giving an unconstitutional grant of public funds to sectarian schools is more than a long-suffering nation can or should endure. John S. Knight, editor of the Akron *Beacon-Journal,* called Spellman's charges of bigotry "ridiculous" and came out for the Barden bill. Millions of other citizens, from Mrs. Eleanor Roosevelt to Bishop G. Bromley Oxnam, hastened to join the "bigots" for federal aid to public elementary and secondary schools. The rolls of the New Order of Apostles of Bigotry are still open. Membership qualification: a letter to your congressman favoring H.R. 4643.

The Conservative Dilemma

CANADA'S ELECTION was such a walkover for the liberals, who have been in office since 1935, that there is widespread anxiety lest the government lose the corrective benefits of a healthy opposition. Whereas Mackenzie King's final Parliament contained 118 Liberals, 66 Progressive Conservatives and 28 Cooperative Commonwealth Federationists, Premier St. Laurent will deal with a body made up of 191 Liberals, 42 Progressive Conservatives and 13 C.C.F. members. Canadian observers hold that this landslide represented the failure of the Conservatives to put forward an alternative to the Liberal platform which could be effectively presented to the voters. Once the Canadian electorate had made up its mind not to endorse a socialist program (the C.C.F. platform), it found nothing much offered in the Conservative campaign

but a promise to keep on doing what the Liberals have been doing, but to do it more efficiently. That will sound familiar to American voters. It represents the dilemma in which all conservative parties find themselves these days. So general is the demand throughout the Western world for the state to use its powers to safeguard the welfare of its citizens that conservative parties do not feel they dare campaign for a return to laissez faire. In the United States, for example, the Republican party has not as yet dared go to the voters with a ticket headed by Robert A. Taft, though Senator Taft is plainly the party leader most capable of producing an intelligently conservative campaign. (Even a Taft platform would contain many planks pledging extension of the "welfare state.") And in Britain, as another general election approaches, the Conservative party is apparently preparing to woo the electorate with a promise to leave undisturbed all the nationalizing legislation passed by the Labor government—unless it rushes through a steel nationalization bill in the remaining term of Parliament—but an appeal to vote Tory in order to secure better administration. While conservative politics is reduced to such avoidance of fundamental issues, elections in most Western nations are likely to turn out about as the Canadian election did.

Summer Crisis Arrives In Race Relations

NEARLY EVERY SUMMER race disorders threaten to engulf some American cities. This year is unfortunately no exception. Brawls and tension are again making headlines in many places. Most notable among the trouble spots is Washington. The nation's capital ought to set for the country an example of racial justice and concord. It should stand before the world as a demonstration of democratic fair play and equality. It does neither. Instead it handles race relations in a way that shames other Americans, brings the nation into international disrepute and makes inevitable the dangerous hostility now manifest. Why? Behind the current swimming-pool brawls is a contest for control of recreation facilities. The department of the interior is opposed to segregation, and it seeks to make public pools available to all on the same terms. The District of Columbia recreation board is attempting to capture all recreation facilities and to enforce a segregation policy. This latter body is dominated by the real-estate interests in the capital. Its chairman is a leader in the movement for restrictive covenants. All this and much more was set forth last November by the National Committee on Segregation in the Nation's Capital in its booklet, *Segregation in Washington*. It revealed that a battle between human and property rights runs all through the life of the capital city, which is controlled by a "benevolent dictatorship" organized by the 8,000 members of the board of trade. This regime, which is opposed to democratic home rule, tries to keep children segregated in the schools, parks and playgrounds and adults separated in housing and business. Surprisingly, this disgraceful state of affairs is of recent origin, going back only to the administration of Woodrow Wilson. Southern white-supremacy congressmen started the regime of discrimination and make possible its continuance. It can be ended only when the residents of Washington, now numbering nearly a million, begin to exercise the franchise. Every citizen has a responsibility to help bring that about. "When people are divided by a master-race theory, liberty and justice are impossible," says the study referred to above. "Nowhere is this plainer than in the capital, where one-quarter of the population is segregated according to color. Here we have been building ghettoes of the mind, body and spirit. . . . In the nation's capital, we must mean what we say and give people of all races and colors an equal chance to life, liberty and the pursuit of happiness."

Ask Freedom for Jailed C.O.'s

MOST PEOPLE have forgotten, if they ever knew, that in various federal prisons throughout the country there are 42 conscientious objectors. They were incarcerated for refusal to register under the Selective Service Act or for some other infraction of the law for what they insist were reasons of conscience. Now the Central Committee for Conscientious Objectors asks for their release from prison. The committee is chiefly composed of representatives of Friends, Mennonite and Brethren churches. It rightly points out that since the conscription law has virtually been abrogated by the suspension of the draft for military service, the continued imprisonment of conscientious objectors is unjustified. It declares that "no crisis or public necessity exists to justify this abridgment of democracy" and holds that religious liberty is imperiled so long as this state of affairs continues. All this is true, in our opinion. But the biggest peril to religious liberty is not the imprisonment of 42 men, who knew what they were doing when they refused to register on grounds of conscience. It is the lethargic indifference of the majority of citizens, including church people, to the steady encroachment of the state on the liberties of us all. These conscientious objectors are attempting to warn the American people concerning the gravity of such encroachments, and few pay any attention to what they have to say. A healthy protest demanding the liberation of these men might help to clear the air. So long as one man remains in prison because his conscience cannot sanction participation in military service, none of the rest of us is free. The department of justice has now ordered its attorneys to register men who cannot conscientiously do so themselves, so presumably the number in prison will not go above 42. It should wash its hands of the whole business by freeing those whom it has placed behind bars because they could not violate their conceptions of Christian responsibility.

Congregationalists Disavow Any 'Unbridgeable' Gap

OUR NEWS COLUMNS this week contain a report of the International Congregational Council which met late in June at Wellesley, Massachusetts. Since it was a speech-making rather than a lawmaking meeting, Mr. Northcott has wisely centered his attention on the important utterances. However, more than passing significance attached to a last-minute change which the delegates wrote into the "Message" they sent out to the world's

Congregationalists. As submitted to the council, this spoke of an "unbridgeable gap" between Christian principles and communism, and denounced "the violent acts of Communist aggression." Objection from the Rev. Audrey R. Vine of Beaks, England, changed the "unbridgeable gap" to: "It is apparent that at present there exists fundamental incompatibility between Christian principles and certain forms of communism." (That final phrase, by the way, is more than a little reminiscent of Amsterdam's narrowing of its criticism of capitalism to "laissez faire capitalism.") And the sentence about violent aggression came out of the amending process: "It is necessary that we should support such policies as will act as a deterrent to any ideology that is likely to cause aggression." Such changes were wise in themselves, but we are particularly impressed by the reasons which Mr. Vine gave for wanting them made. "We may," he said, "be on good Christian terms with the Communists a few generations hence." Since we were on good terms not longer than five years ago, this was no unreasonable reminder. But Mr. Vine based his case on another premise. "Properly understood," he claimed, "communism may be nearer Christianity than any other political form at present." It is not likely that many of the delegates at Wellesley would agree with that judgment, but it must not be forgotten that there are already great numbers of Christian church members, particularly in Asia, who would. What changes in the relations of nations and their governing ideas will take place during the next fifty or a hundred years, no man can predict with confidence. Certainly, however, this is no day for Christian leadership to be talking about unbridgeable gaps.

Religious Liberty Gains in Sweden

SCANDINAVIA clings to the established church system, but the conception of religious liberty is broadening. After six years of consideration by a royal commission, a bill will be introduced in the Swedish parliament next year which will mitigate a number of the most serious legal disabilities against which "dissenters" have been struggling. It will no longer be necessary, for example, for a Swede to be a member of some church. Having been born into the state church, if he wants to leave he will be able to do so without naming some other which he wishes to join. He will still have to pay taxes for the support of the Lutheran clergy, but these will be cut in half and, in theory, will be assessed to pay for the civic functions which state church ministers discharge. If he is politically ambitious, he will no longer have to belong to the state church in order to sit in the cabinet, unless he wants to head the ministries dealing with church or schools. And he can be married by any free church clergyman, knowing the marriage will have full legal standing. If this Swede who leaves the state church turns theologian, he can even become a member of the theological faculty at one of the state universities, provided that the free church he joins is a "denomination with an evangelical principle." Not only the Protestant free churches, but the Roman Catholic Church likewise, will gain from the new legislation if it passes in the form recommended. For the first time since the Reformation the handful of Roman Catholics in Sweden will be permitted to establish monasteries and convents, and the Catholic clergy will obtain the same rights before the law that will accrue to free church ministers. Press dispatches from Stockholm say that the Lutheran clergy almost unanimously support these proposed church reforms, and that they are being welcomed by free church and Catholic leaders. Naturally they would be. But in a nation where the majority in the politically powerful labor unions retain scarcely a nominal connection with the church, no church reform, however liberal in intention, is likely to satisfy until the whole system of special prerogatives and advantages for an established church is done away.

Chiang Resumes China Command

GENERALISSIMO Chiang's formal resumption of direction of the disintegrating nationalist forces in China may just possibly make a difference in the situation there, but it is not likely to change our state department's wait-and-see attitude. Actually, Chiang has exerted powerful influence from behind the scenes during the months since his last "retirement." The nationalists still control about half the land area of China, probably because the Communists have not yet gotten around to seizing it. Chiang has some planes and a few ships, so his headquarters redoubt of Formosa seems secure for the moment. But it is one thing to salvage a few isolated corners of China and quite another to mount an offensive which will roll back the Communist armies. Generalissimo Chiang did not strengthen his very anemic chances of securing further American aid by appealing on our independence day in the name of the notorious Kuomintang. During its two decades of existence this political party sacrificed to despotism and greed whatever claims for respect it may once have had. Chiang's forlorn attempt to link the principles of Dr. Sun Yat Sen with his new endeavor to save southeast Asia from communism provides only a sad reminder of the way in which his corrupt and tyrannical party has for twenty years exploited the name and standing of a great idealist while it was filling its own pockets with loot. Meanwhile the leaders of the new Communist tyranny are busily organizing the students of Shanghai and other centers for ideological agitation in the areas not yet overrun. It is altogether unlikely that they will stop when the southern borders of China are reached. So Chiang's appeal for the aid which he does not have the capacity to use underlines the historic tragedy involved in his failure and that of his party. It also throws light on the policy of "Europe first" followed by Washington for the last decade.

All in a Week In Summer

IN THE RECENT Belgian election, the Catholic Social Christian party came within two seats of winning an absolute majority in parliament. What was its platform? Mainly two things: the return of King Leopold and state subventions for church schools. And Belgium is regarded as the most progressive Catholic country in Europe. . . . Hilfswerk recently announced that Germans may send

monthly packages to their interned countrymen in various countries. We were astonished to see the United States listed as a country where Germans were still interned, so we wrote the department of justice for information. Charles M. Rothstein, director of the alien enemy control unit of the department, answered on June 29 that "there are presently no interned Germans in the United States. While it is true that there were some prisoners of war who, because of convictions of crime, were serving sentences in penal institutions, I am advised that the last of these was repatriated about a month ago."

Have We Lost the Peace?

AN AMAZING THING happened in Washington the other day. Six months ago (on December 20) Justice William O. Douglas joined with five of his brethren on the Supreme Court of the United States to deny the right of Japanese convicted in the Tokyo war crime trials to appeal to that court. Two days later seven of these Japanese were hanged. Eighteen are serving prison sentences, some of them for life. Now Justice Douglas has handed down a written opinion on that decision in which he shared.* He defends the decision, but not on the grounds on which it was rendered.

In December the Supreme Court held that it had no jurisdiction over the decisions of international military tribunals. Today Justice Douglas says it had jurisdiction, but the trouble was that the Japanese appealed directly to the Supreme Court. If they had made their appeal to the U.S. district court for the District of Columbia, so that it had come up to the Supreme Court through regular channels, everything would have been all right. The press sees Justice Douglas' opinion as a virtual invitation to the Japanese in prison to seek a rehearing. The impression which the opinion will make on the widows and families of the Japanese already hanged can be imagined.

The reasons which Justice Douglas gives for arriving at this sensational opinion six months after the men most concerned have been hanged deserve the most thoughtful consideration. The war crime trials, in Germany and in Japan, were conceived as a means of lifting international justice to a new and higher level. Men in positions of power were to be held personally responsible for the acts of governments in breaking the solemn pledges of the Kellogg-Briand pact by making or plotting war. They were to pay the penalty for their acts of international violence just as local law would require them to pay the penalty for acts of domestic violence. Thus international law was to be rescued from its amorphous state and given real majesty and authority.

That was the theory. It was given its clearest, most persuasive exposition by Justice Robert H. Jackson in his opening address as prosecutor to the Nuremberg court. But as the war crime trials developed, legal and moral misgivings grew. Senator Robert A. Taft early—while the Nuremberg trials were still in progress—denied their legal claims to justification. More important has been the growth of the moral misgivings which finally moved Justice Pal of India, in dissenting from the Tokyo verdicts, to call the tribunal on which he had served "solely an instrument of political power." Justice Douglas now agrees with Justice Pal as to this, but argues that there is nothing in the U.S. Constitution against an international court's being such a political agent. Naturally there isn't. The issue, as Mr. Douglas knows, is not constitutional, but moral.

It seems to us that, in this acknowledgment of misgiving by a justice of the Supreme Court, there is something deeper involved than the justice of the war crime trials. That has been under suspicion ever since the courts were constituted with only the victor nations, and no justices from non-belligerent states, on the bench. Justice Douglas' belated opinion reflects, we believe, the fear now growing among thoughtful people throughout the Allied nations that they have lost the peace. Lost it politically—that was the ghost behind the recent Paris conference of foreign ministers. Lost it economically—that is the ghost behind the current frantic negotiations between the ERP and the OEEC. Lost it morally—that is the fear most terrible of all to contemplate.

This growing fear that the nations which beat Hitler, Mussolini and Tojo have morally lost the peace began to take root before the end of the fighting. It first stirred consciences when the realities of saturation bombing slowly began to slip through wartime censorship. Hiroshima brought the admission from the commission of theologians appointed by the Federal Council of Churches: "We have sinned grievously against the laws of God, and against the people of Japan." Potsdam, with its Morgenthauism, its final rejection of the letter and spirit of the Atlantic Charter, constituted an almost intolerable assault on the Christian conscience.

When all is said, however, we believe that it has been the revulsion against the postwar trials, national and international, which has most clearly reflected the sense of a morally lost peace. We reported last week ("Can Europe Recover a Conscience?" page 813) the rising protest by Catholic and Protestant Christians in Holland and Belgium against the treatment given many accused of collaboration in those countries. The reaction is said to be as strong, or stronger, in France and Italy. On the international level, the way in which the U.S. Senate has stepped in to hold up the execution of German soldiers convicted of participation in the Malmedy massacre is enough to show the moral misgivings with which war crime trials are by now regarded.

Here is a matter of the most profound importance, for this revulsion is growing in regard to the matter concerning which, as our nations turned from victory to win the peace, their moral pretensions and confidence were highest. They knew something of the difficulties they faced in winning the political or the economic peace, and consequently acted with a caution that was almost at times timidity. But they had no doubt of their ability to convict men of the responsibility for their evil deeds, and thus to enthrone an international justice. Consequently, they plunged into the war trials, domestic and international. Today, the moral standing of those trials is dropping down, down, down.

* Justice Rutledge refused to vote on December 20, but stated that he would do so, and likewise render a separate opinion, later. To date, he has done neither.

After World War I there came a period of "revisionism" which led to widespread repudiation of the moral claims of that "crusade." But the reaction in that case was largely against the moral pretensions of the war origin myths, or against the devil theory of war responsibility as it placed all blame on the kaiser. Today, despite the self-righteousness which permeates all documents of the victor nations, the heart-searching is deeper and concerned with other issues. On the matter of the war's origin, no one challenges the truth of the charges laid against the nazis. As early as October 1945 the Council of the Protestant Churches of Germany, meeting at Stuttgart, was ready to say: "Through us [the German people 'in a great solidarity of guilt'] has endless suffering been brought to many peoples and countries."

But the question which the conscience-smitten in the Western democracies are asking after World War II is: What have we done with victory? Have we used it in a way to satisfy the demands of righteous moral judgment? Or have we degraded it for purposes of vengeance and the pursuit of power and to prepare the battlelines for another war? If the moral misgivings inspired by such questions continue to grow, it will not be long before the churches find their most devoted members raising the issue of the possibility of a just war—in the light of modern war's moral outcome and aftermath—with an intensity unknown since the days before Constantine.

At first glance there may seem no justification for connecting this growing moral distress with that felt by Justice Douglas. The misgivings which caused the justice to render his belated opinion on the Tokyo trials on the surface appear to be legal or political, not moral. If the verdict rendered last December is not changed, he declared, it will leave international military tribunals beyond "judicial scrutiny." Prisoners will be without appeal, except to "the conscience or mercy of an executive." And thus the military will gain "a new and alarming hold on us." Accordingly, Mr. Douglas now finds that such prisoners, if held by American officers, may seek writs of habeas corpus in American courts. No matter what the international status claimed for the military court, if the jailer is an American, sworn to support and defend the Constitution of the United States, he must answer to American courts for the persons of his prisoners.

Here, it will perhaps be contended, is simply the anxiety of an eminent jurist for the protection of the majesty and impartiality of our law. Or here is simply the anxiety of a respected political leader for the preservation of our political institutions. But beneath this there can be discerned the anxiety of a thoughtful American lest, in the acts of this postwar period, the moral foundations of our law, our politics and all our communal life be undermined. The anxiety felt by Justice Douglas takes a legal and a political expression, but at bottom it is a moral anxiety. Morally, are we losing, have we lost the peace?

It is no light thing to see a justice of the Supreme Court acknowledge that there is something terribly wrong about at least one use we have made of victory. But if misgiving can so quickly and deeply penetrate that supposed source of judicial certainty, what can reasonably be concluded is happening to the thinking of the commonality of thoughtful men?

Living Without Gloves

EDITOR THE CHRISTIAN CENTURY:

SIR: Having learned that you are a gardener—at least, dandelions have been seen in your front yard—I am sure you will enjoy rereading, despite its strain of malice, that classic of garden poetry, "To a Fat Lady Seen from the Train," a beautiful triolet by Frances Cornford, granddaughter of Charles Darwin. Here it is:

> O why do you walk through the fields in gloves,
> Missing so much and so much?
> O fat white woman whom nobody loves,
> Why do you walk through the fields in gloves,
> When the grass is soft as the breast of doves
> And shivering-sweet to the touch?
> O why do you walk through the fields in gloves,
> Missing so much and so much?

Of course the salute from the train is wickedly unfair. There might have been a dozen good reasons for the gloves. Perhaps it was cold. Perhaps the lady was a gardener and not a poet. Perhaps she was going out to dinner that night and didn't want "gardener's hands." But no one who has ever touched grass, "shivering-sweet," will deny that she missed a lot.

And no one can deny that a person who always handles life with gloves on, protecting him any from real contact, misses a lot. There is a very common phrase, "I handled him without gloves," which usually means: "I rushed in like a bull in a china shop, without benefit of the New Testament or even Emily Post, and let fly with both barrels." But the words can have a high meaning. "Without gloves" can denote genuine communication without barriers, the big red-letter event of life. A little picture of the frustration caused by protective gloves in human contact is found in the verses of John Nixon, Jr.:

> She always wore her gloves,
> The starched forbidding mesh
> A barrier between
> Her palm and baser flesh.
>
> She couldn't wear her gloves
> Into the Promised Land—
> I wonder how she shook
> St. Peter's humble hand.

"Pardon my glove" is a well worn cliché of agonizing politeness. But life has no pardon for gloves. From the one who wraps his hand with artificial barriers to real contact it extracts the extreme penalty: missing the main show, which is always people. The glove-protected soul may take in a few of the side shows but misses the events under the big top.

As long as I have been deluging you with poetry in this epistle, bare your head for a final spray—good advice from Grace Minard:

> Put three fingers to the wrist of earth.
> Listen . . . Spring is beating fast.

A good trick—three fingers to the wrist of life! But you can't do it with gloves, even though you are not fat and are no lady.

Yours,

SIMEON STYLITES.

'The Kind of World This Has Become'

By Conrad Bergendoff

HOW FAR contemporary man has departed from the ancient doctrine of the sinfulness of man may be illustrated by a recent pronouncement. The American Psychological Association held its meeting in Boston last September. At that time the Society for the Psychological Study of Social Issues conferred a memorial award on the director-general of the World Health Organization. The recipient, George B. Chisholm, responded in words which were printed in *Science* on January 14 of this year. Let me quote:

"It may well be claimed that all that is needed is the universal application of the ancient injunction to 'love thy neighbor as thyself.' The catch in this old and widely supported injunction is in the last two words. The uncomfortable fact is that very few people indeed can love themselves in a healthy natural way which tolerantly accepts all their own human urges as normal and inevitable aspects of the healthily functioning man or woman. Most of us, by being civilized too early or too forcibly, have been driven to believe that our natural human urges are 'bad,' 'not nice,' 'wicked,' 'sinful,' or whatever the local equivalent may be. This is the dreadfully damaging concept of 'original sin,' which really only states that babies are not born civilized according to the local customs of the natives. Unfortunately, most children have been convicted of sin, believe they are 'bad,' and consequently deeply despise, distrust and even hate themselves."

A Basic Conflict

Then Mr. Chisholm, who, let us remember, is concerned about the healthful relations of nations and peoples, thus judges the effect of the doctrine of original sin: "It appears that a system which imposes an early belief in one's own sinfulness, or unacceptability in one's natural state, with its consequent inferiority feelings and anxiety, must be harmful to interhuman relationships and to the ability of the human race to survive in the kind of world this has become."

No qualifying phrases weaken the assertions that "*all* their own human urges [are] *normal* and *inevitable* aspects of the *healthily* functioning man or woman," and that the doctrine of original sin is a "dreadfully damaging concept." There is no escaping the fact that between the director-general of the World Health Organization and the Christian churches that still teach this doctrine there is a contradiction of fundamental importance. The conflict can be resolved by no anthropological or psychological study of man, least of all by any statistics as to how many men and women, now or at any time, have held the one or the other opinion.

The difference goes to the very heart of man's belief about himself. What is "normal" and "inevitable?" What constitutes the "healthful" functioning of man? It is not a difference between faith and knowledge that gives the differing answers. The norms are in the case of both the Christian and the non-Christian a matter of *faith*. The only norms which the psychologist, as such, can establish are derived from the experiences of the men and women whom he analyzes. As long as he describes these experiences as mental states or human behavior he can defend himself. But the moment he says that these experiences are what they *ought* to be, he has set up his own norms, and for that he has no other warrant than his *belief* that they are the only norms. He has the liberty of declaring that a human being who follows his human urges is a healthy individual. He cannot, in the name of science, decree what constitutes health.

On Original Sin

With those who consider the doctrine of original sin as a "dreadfully damaging concept" the Christian theologian must radically differ. He too has witnessed the behavior of man, and thousands of years of experience lie back of the human character he has studied. When he judges that "in me dwelleth no good thing" (Rom. 7:18) he is not reaching this conclusion by comparison with other men (the method of science) whom he finds better, "with consequent inferiority feelings and anxiety." For he holds rather that "there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12).

But if all are evil, how can man come to a knowledge of something else which reveals his unrighteousness? That knowledge does not come from human experience with human environment or associations. Something has entered humanity from without, bringing in a new norm by which human behavior is judged. In the light of this other righteousness man knows he is a sinner, and confesses that he is a man of unclean lips living among a people of unclean lips.

Is the Belief Valid?

Frankly, it is admitted, the acknowledgment of such a norm is an act of faith. It is the experience of any Christian who has learned to know the meaning of sin. What is emphasized here is the *validity* of such a belief. It is no less valid than the faith of a director-general of a world organization who believes that no norms exist except those which men themselves establish by their conduct. The unscientific element enters in when men think they have proved that only the belief of the non-Christian is "scientific." At this point science can only direct each contender to gather evidence for his faith. There is plenty to show that men have created their own norms, and have wanted to create them. There is no less evidence that into the lives of millions of individuals, of many times and places, has come a revelation of a righteousness which exceeds anything man ever dreamed of, and before the glory and goodness of the Holy One of God these individuals have confessed a sin which has poisoned their very being.

When the church calls this consciousness of unworthi-

ness in the presence of God a sin of origin it makes no statement concerning the physical nature of man, though men sometimes interpret the doctrine to mean that man's sin consists in the association of a pure spirit with earthly substance. "Original sin" refers rather to something radically wrong in the will of man who prefers to set up his own norms of behavior and seeks to escape a judgment of his actions by a divine standard of what is right and wrong.

Schleiermacher speaks of an originating sin, and in one sense this is the sin out of which man's sins develop. Turning away from God, setting up his own autonomy, man commits the crime which perverts his very nature. Instead of obeying God's law he endeavors to justify his actions by reference to other men's actions or to his own "urges." On this level he manages to calm himself and get rid of any guilty fears. But the price he pays is the denial and loss of the charter of his existence. By his own degradation he forfeits the original purpose of his existence. For a high, God-given standard of human love we are offered by this scientist "the local customs of the natives"!

If the program of the World Health Organization starts out with the objective of freeing man from the "damaging" doctrine of original sin we may well have our doubts of its contribution to human welfare. When men "despise, distrust and hate themselves" we can be sure there are other causes than their sense of having fallen short of the glory of their Creator. No science of human behavior has yet given a more profound reading of man, ancient or modern, than an apostle named Paul: "Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever."

The Experience of God

By Christian Richard

A MAN'S RELIGION, said Carlyle in his *Heroes,* is the chief fact with regard to him. There are two things about a man's religion: the church-creed which he professes and his personal experience of God. There is an absolute qualitative difference between a man's actual experience of God and his church-creed. The creed is the container; the experience of God, the content. In a religious experience, a man is at once his own laboratory and changing substance.

A man may have, and lay practically to heart, the universal facts about the experience of God without a creed. But the creed, without a personal experience of God, is nothing.

Episode in North Africa

During a sojourn of several years in North Africa, I became personally acquainted with a Mohammedan leader of the Sufi sect. One day, I asked the mystic if I might accompany him for a few weeks in his nomadic travels. He nodded his consent like a man yielding politely to a request which, to him, does not make sense. Before the end of our journey, something happened which made more sense to my mind than volumes of the most coherent theology. As we were walking along a hedge-lined road to a native village, the rain came. We took shelter in an open barn. As we were standing there watching the rain, a young inquirer asked the dervish this simple and searching question, "How can a man experience God?"

The mystic took off his voluminous burnoose saying, "Hold this, I will show you something." There was a patch of green in front of the barn. The man lay down flat on his back with his mouth wide open to the rain. To me, this was certainly an unprecedented spectacle; so was also the explanation. Turning to the inquirer, he said: "You see what I mean; I received the 'gift of God' directly, without intermediary agent of any kind." Even so it is that man may experience God directly without the help of any organization.

That is one extreme. The other extreme is represented by this well known statement of Cardinal John Henry Newman in his *Apologia*: "From the age of fifteen, dogma has been the fundamental principle of my religion. I know no other religion; I cannot enter into any other sort of religion; religion as a mere sentiment is to me a dream and a mockery."

Church-Creed Exclusiveness

Dogma is church-creed. It is obvious from the pages of history that when a man makes his church his religion, he is in great danger of giving himself up to an arbitrary veneration of form above principle. Church exclusivism, as a feeling, is a bad and harmful feeling, and as a doctrine it is a conflicting and intolerant doctrine. And from the viewpoint of simple logic, it is undefendable. For it is clear that if each church considers itself the only true church, they all dwell in gross and harmful delusion.

What is the role of churches? It is of decisive importance as potent instruments of the Spirit. Emerson defines this instrumental role in his *Journals* when he writes of churches that "they are stoves, but fire keeps its old properties through them all."

What is the role of creeds? They too are important. For it is impossible under ordinary circumstances to give moral and spiritual values any steady social currency without some verbal form. But since no man can reach the maximum of clarity in the expression of spiritual truth, there will always be room for humility (Cusa), and the most hopeful students of religion will always be those who long to establish their own convictions about the character, purpose and requirement of God by comparing in their own minds the teaching of all the great religions of mankind.

A man in Boston was building a home. A lady who lived

across the street came to him with a question: "What color are you going to paint your house? I am allergic to red." At first the builder of the new house felt almost offended at this optical interference with his liberty. But on second thought he was willing to take time to discuss colors with his interfering neighbor, and they agreed upon a color.

The Allergies of Dogma

I am a Roman Catholic. Some people don't like Catholics. Catholicism is building a house in the United States of America. It is a creedal house for 27 million people. There are things in the Catholic creed that seem to clash with the spirit and principles of democracy. Father John Ryan's book *The Church and the State,* provided with the imprimatur, has aroused wide and deep protest. In other words, that is the kind of "color" the American people are allergic to. There is only one step from intellectual censorship to political totalitarianism!

I feel confident that the day is not far off when the best Catholic leaders in America will be willing to discuss "color" with their non-Catholic neighbors. In other words, they will find an intellectual and spiritual *modus vivendi,* a compromise on the eternal basis of Christianity and democracy. For Christianity is more than theology, more than church, more than revelation. The uniqueness of Christianity is Christ. This beyond-theology, and beyond-the-word-of-revelation-and-church, into personal relation with Christ, is the experience of God.

Report on Portugal

By Garland Evans Hopkins

ANY PORTUGUESE, be he friend or critic of the present regime, will tell you that Salazar is the world's best dictator. That may well be. He is, nevertheless, a dictator, and democracy exists neither in the tiny, clean and well ordered land of Portugal nor in its colonial possessions. All of which raises the interesting question as to how Portugal came to be included among those stalwart defenders of democracy that have signed the Atlantic pact.

Unquestionably American stock has risen in Portugal since the signing of the pact. The choice of Portugal for this select company, together with the omission of Spain, had twofold significance for the Portuguese. It raised the nation, prestige-poor for many a year, to a new and important place in international affairs. It also established a precedence over Spain, thereby increasing popular support for the Salazar government in the minds of the masses, who have never entertained any love for Spaniards. That America needs good will wherever she can find it no one will question. Many, however, will question the price we have paid in this particular instance.

Tyranny Silences Portuguese Liberals

Historically, America has supported movements against tyranny as well as the liberal elements which have produced such movements wherever they have appeared throughout the world. That no great outcry has been heard from the liberals of Portugal does not mean that liberals do not exist nor that there is not sufficient cause for protest. The Salazar dictatorship has developed most effective means for silencing opposition. I met some of these liberals on my recent trip to Portugal and I know something of their situation. Not even in Spain are people as afraid of being overheard as in Portugal. In fact, compared to Portugal, I found Spain considerably freer in general atmosphere. Friends there said things at tables in cafés which Portuguese would say only behind the closed doors of their own homes.

At present it appears that international expediency is leading America, at least in Portugal, to support a dictatorial, fascist regime. The Salazar government is in no position to fulfill the stated aims of the Atlantic pact. Is the Atlantic pact, then, something more than it has been represented to be to the American people? The liberals in Portugal think so. *They* think it is a military alliance, preparing for an aggressive war, not just a friendly agreement among democracies for mutual protection. There is no democracy in Portugal to be protected.

Protestant Rights Denied

The pact particularly affects the position of Protestants in Portugal. Theirs has been a hard struggle for existence for many centuries. Nowhere was the work of the Inquisition more completely successful than in Portugal. From the imprisonment of Fernão de Oliveira during the first auto-da-fé in the 1540's until today, Protestantism in Portugal has suffered persecution. There have been brief periods when the government sided with the persecuted against the masses, as under the Marquis de Pombal in the middle of the 18th century. But always the dominant Roman Catholics have continued the traditions of the Jesuit inquisitors. Today the government officially tolerates Protestantism, but the policy of obstructionism which it follows and its unwillingness to arrest or prosecute Roman Catholic groups who interfere with Protestant services or vandalize Protestant property still make it an ally of persecution.

There is no religious freedom in Portugal in the commonly accepted Western definition of the term. Nor are its citizens allowed, much less guaranteed, freedom of assembly and speech. Is there wonder, then, that its liberals are aghast to find America and Britain willing to recognize Portugal as a codefender of the democratic way of life? Refusal to allow Portugal entry into such a group might have resulted in further governmental reforms. Inclusion almost certainly will confirm the present regime in its illiberal policies. Indeed, it may effectually halt the slow but certain improvement which has been taking place.

The present hope is that Christian Americans will de-

mand that the government of the United States secure assurances that democratic freedoms will be made possible for all Portuguese before any treaty between the nations is ratified. This could be America's greatest contribution to Protestantism and to democracy in Portugal.

There are other contributions which American Protestants should make to aid their struggling Portuguese brethren. Today there are less than 3,000 Protestant communicants in Portugal. Including members of families and sympathizers, the total Protestant community would certainly be less than 10,000. It would be expected that so small a group, with common interests and in face of strong opposition, would be closely knit and immensely cooperative. Unfortunately, the exact opposite is the case. Perhaps nowhere in the world is there less cooperation and mutual planning by any group of Protestants than by those in Portugal.

A part of the explanation for the disunity rests in the fact that from time to time 24 different mission boards, each with its own theology and polity, have worked in Portugal. As in similar areas, the fundamentalistic "faith" missions have come in greatest numbers. Their work, here as elsewhere, has been of uncertain tenure and their contribution has as often as not been toward disunity. They have frequently been more brave than wise in their approach.

Protestant Disunity

Today there are eleven bodies of Protestantism represented among the 3,000 communicants: Lusitania (Portuguese Episcopalian), Congregationalist, Plymouth Brethren, Methodist, Baptist, Evangelical Church of Portugal, Presbyterian, Nazarene, Adventist, Scandinavian Alliance and Lutheran. For these there is no national federation or council to plan and execute Protestant strategy in interdenominational cooperation. There does exist a Liga Evangelica Missionaria which was originally organized to provide service to missionaries en route to and from the colonies. It has developed into a center of such little cooperation as exists among Protestants. In addition, there is a group called the Evangelical Alliance, the membership coming from the several denominations, not as representatives but as individuals. This alliance can do little under its present setup. In fact, it is in danger of being dissolved because of differences of opinion regarding its functions.

Of the denominations, three are now willing to cooperate in some form of national interdenominational organization: Lusitanian, Methodist and Presbyterian. It is possible that the Congregationalists, strongly influenced by "Darbyism," might join later, and there are other possibilities. The three denominations comprise about one-third of the total Protestant population. If others will not or, because of theological differences, cannot join in a national council, it is to be hoped that these three will proceed to organize without delay. There are many problems that need to be met jointly.

Among the major problems to be faced are the restrictions on church groups and church properties. The difficulties, for instance, which beset any church organization desiring to become registered (meaning recognized before the law) are many. Problems connected with missionary entry into Portuguese colonies need clarification. Unquestionably, some of the difficulties at this point are a result of the haphazard planning of the "faith" groups, but more than their interests is at stake. A federated church headquarters could be helpful both to them and to the government in interpreting problems and attempting to find solutions. Governments are often wrongly accused of religious intolerance for insisting that mission groups meet state requirements.

Reactionary Policies

Beyond considerations such as these there are national issues on which Protestants should express themselves. Salazar's handling of the student group might well give pause for thought to Protestants, not only in Portugal but everywhere U.M.T. exists or is proposed. Under U.M.T. in Portugal young men continue their studies. Indeed, all qualified Portuguese university students are in military service. A liberal thought, openly expressed, is therefore likely to result in dismissal from school and court-martial. The lack of genuine suffrage is another issue confronted by all democratic Portuguese. The recent elections were a farce. The account given by *Time* displeased the government not because it misrepresented the facts but because it was correctly descriptive.

Basically, however, the problem is not the government. It is the attitude of the masses of the people which is reflected by the government. A change in administration will make little difference as long as the people continue under the domination of bigoted clerics more interested in the monopoly of an institution than in lifting the people from ignorance and superstition. It is with these that we now enter into a solemn pact to preserve the status quo in western Europe.

To whom, then, shall the liberals look for aid? In Portugal, as elsewhere, the answer to this question may in the end defeat the purposes of the Atlantic pact.

While Earth Remains

(To Albert Einstein)

O DREAMER, on the brink
Of time and space, that shrink
Our world to pigmy, now you stand, sad-eyed,
To watch man, blind with fears,
With Samson's scorn of tears,
In fury, hurl the pillars of the world aside.

Slain by ourselves, oh then
Will science fashion men?
Our minds are stiffened by a strange new dread.
Along what streams will race
Life's power, when the face
Of man is gone from earth, and lovely earth is dead?

Quick, dreamer, bring some word,
Authentic, that shall gird
Our hearts with strength against this self-willed fate!
We know, past time and space,
God moves in love and grace.
His mercy is most stern and most compassionate.

ELIZABETH HUNTER.

BOOKS

Reason as Original Sin

ENGLISH BLAKE. *By Bernard Blackstone. Cambridge University Press, Cambridge, England, and New York, $6.50.*

OF THE ENGLISH poets who are hard to read, no other is as hard as William Blake, and none more richly rewards the effort. T. S. Eliot, who got a Nobel prize for being obscure and profound, is, by comparison, obvious and shallow. Every present or prospective reader of Blake will have reason to be grateful to Mr. Blackstone for a work which is equally useful as an introduction for the beginner and as a guide for advanced study by the adept. This is not to say, of course, that the book is unique. There have been other good interpretations and expositions of Blake and it is probable that there will be still more within the near future, for it seems certain that there will be a quickening of interest in this radical and revolutionary mystic.

The reason for this fresh interest is the parallel between Blake's revolt against the rational philosophy of the 18th century and the current reaction against the liberalism of the 19th. His method will seem bizarre, his mysticism fanatical, his mythology fantastic. He "saw" the marvelous heavenly creatures that he drew and described, and what he wrote about God and man, and about creation and judgment and the whole complex of events between the two, was "given" to him in apocalyptic terms. Blake never doubted the authenticity of his own visions, any more than Boehme or Swedenborg doubted theirs. He had spiritual kinship with both of these mystics. But he was also a poet, as they were not, and a poet with creative imagination and rhetorical resources of the highest order. But beneath the imagery, the rhetoric and the symbolism behind which he concealed the structure of his thought, there lies a body of ideas (he would resent having it called a system) far more consistent and coherent than the mythology which was the vehicle that carried it.

To give only the sketchiest suggestion, the main ideas are these: God, man and the "material" universe are essentially one (the "perennial philosophy," from the Upanishads to Aldous Huxley). But the "material" universe is therefore not really material. It began when the rational element (Urizen) of the Eternal Reality undertook to separate itself from the other elements (imagination, passions and body) and to make an independent realm and career for itself and to subject the others to its dominion. This part of God thus "fell" before man did, and became Satan —and also, in some aspects, Jehovah. Similarly, man commits his deadliest sin when he regards himself as pure reason and attempts to construct a rational philosophy to explain the nature and the relations of God, man and nature. Bacon, Newton and Locke, the three great protagonists of a rational philosophy built upon the observation of phenomena through the senses, are the principal villains according to Blake's view. The great fault of these and their kind is not that they deny God but that they affirm a God of pure reason made in their own image (Urizen again), who is also a God of law, and that they arrive at a "natural religion" built on law and logic, which is worse than no religion at all.

Man's salvation requires the reintegration of the elements of his nature—reason, imagination, passion and body. Since Christ had this unity in himself, man's redemption is through him. ("A poet, a painter, a musician, an architect: the man or woman who is not one of these is not a Christian.") Ultimately, salvation is the annihilation of selfhood. Meanwhile, in the earthly scene, the "counterpoint of history" is seen in the continual and inescapable "tension between man and God." (Compare neo-orthodoxy's emphasis upon the sinfulness of man and the "utterly-other"-ness of God.) The counterpoint within man's own thought and action can be stated, in Blackstone's words, thus: "We have the three great strands of human thought—Man, Nature and God; and we have the three great looms of philosophy, religion and art forever weaving their pattern." Or again: "For Blake, the counterpoint of history is between two forces, Reason and Imagination, Urizen and Los. Urizen is a terrible figure with his books of iron and his net of religion, binding down souls to the earth. Los is his opposite—the eternal spirit of prophecy, or the Poetic Genius, forever struggling with Urizen to release the captive spirits of men." This bitter phrase about the "net of religion," and many similar phrases that could be quoted, must be understood as a repudiation only of religion as manifested in law, punishment, conventional morality and institutional pride. Blake's purpose throughout is religious.

This arid and fractional outline can do no more than suggest the sweep of Blake's philosophy. It is not easy to find the thread of it in the bewildering intricacy of his mythology. He creates a cast of imaginary characters to be the bearers of his abstract concepts, but many of them shift their roles without warning as though they were fugitives from justice trying to baffle their pursuers by assuming new disguises. Blake probably never realized how hard he was making it for his readers to follow him; or perhaps he did not expect to have any readers, for most of his manuscripts were left unpublished. Even if one gives up the struggle to get a total picture of Blake's thought, reading him is repaid by the finding of countless passages of pure beauty from which flash ideas that are worth having even in detachment. But the chain of thought is there, even if it seems a tangled chain.

Mr. Blackstone's book is at once a biography of Blake, an explanation of his mythology, and an interpretation of his philosophy. He untangles the chain—so far as a commentator can without falling into the sin of Urizen by using pure reason to reduce all to an orderly system.

W. E. GARRISON.

Books in Brief

NATURE, MAN AND GOD. *By William Temple. Gifford Lectures, 1932-33 and 1933-34. Macmillan, $6.00.* The appearance of a new edition of Archbishop Temple's Gifford lectures is an event worth noting. New readers have arisen since their first publication 15 years ago, and some old ones who missed them then may be glad to be reminded that they always intended to read them. All Gifford lectures are important, and all major works by William Temple will repay careful study. It is not necessary to review the reprint of even such a *magnum opus* as this. But it may be remarked, on the basis of only a sketchy refresher course in this new printing of the book (which I never did read through to the end of its 530 pages), that great areas of it seem as fresh and timely as when they were first written. In other spots—such as Lecture XVII, "The Meaning of History" —I imagine that, if the author were doing it now, he would change the emphasis and introduce some new material, not because he would have changed his mind but because, along with the enactment of a good deal of history since 1934, some other questions about its meaning have come into new prominence.

THE PLEASURE CHEST, A FELLOWSHIP HANDBOOK. *By Helen and Larry Eisenberg. National Conference of Methodist Youth, 810 Broadway, Nashville, Tenn. $1.25.* Two intelligent and resourceful experts in recreation have put into a book of moderate size more helpful hints about games, stunts, indoor and outdoor entertainment, folk dances and songs, and miscellaneous group activities for picnics, conference camps, church parties and other occasions on which vacant hilarity makes for good fellowship, than could be reasonably expected in 150 pages. Group leaders will find much usable stuff and information as to where to get more. Profits go for the aid of displaced persons.

BIBLICAL CRITICISM AND HERESY IN MILTON. *By George Newton Conklin. King's Crown Press, $2.50.* In a highly specialized dissertation, the author argues—and, I think, proves quite conclusively—that the "heretical" views expressed by John Milton in his posthumously published *De Doctrina Christiana* were derived by him from his independent study of the Bible in the best Hebrew and Greek texts then available, that they show little or no

influence from earlier or contemporary theologians and exegetes, that their agreement with some of the more unusual opinions of these scholars was purely coincidental, and especially that Milton drew practically nothing from the medieval rabbinical interpreters of the Old Testament. In a word, Milton's method was exactly what he said it was—to set down as true doctrine whatever he found to be the exact meaning of the inspired text, on the principle that (in Chillingworth's words) "no demonstration can be stronger than this: God hath said so, therefore it is true." Neither the validity of Milton's method nor the truth of his doctrines comes under discussion in this treatise. Besides alleging scriptural justification for divorce and polygamy, Milton had two noteworthy theological heresies: that God "created" heaven and earth out of matter which already existed; and that man's body and soul are such an indissoluble unit that they die together and at the last judgment are raised together. He supported these views not by theological argument but by lexicographical evidence concerning the meaning of the Hebrew words *bara'* and *nephesh*. Since Milton's method is shown to have been entirely linguistic and exegetical, the study of his procedure gives opportunity for an extensive survey of the state of philological and biblical scholarship in the 17th century, especially in Semitics. The notes and bibliography on this subject are copious and valuable. Milton is rated A plus in Greek, excellent but not quite professional in biblical Hebrew, and probably not able to read rabbinical Hebrew. It is doubtful whether any modern scholar with comparable linguistic equipment ever made an equally sustained effort to draw a complete system of doctrine from the Bible alone in complete disregard of all existing theologies. W.E.G.

CORRESPONDENCE

Mr. Dodd Writes

SIR: I am grateful for the way you handled the editorial "Taxes and Conscience" in your June 15 issue. It seemed to me fairly and temperately written.

May I make a correction in your editorial? I do not know where you obtained your information; if from the Toledo papers, it is understandable that you should say that we withheld a part of our income tax "in protest against our government's military expenditures." However, this was not our *primary* concern. The first concern was a religious one. We had long felt convinced that what has to be done in present-day war is contrary to the way and spirit of Christ. Then a year ago we began to realize how inconsistent, indeed insincere, we were in opposing all war, as anti-Christ, and at the same time supporting it with our taxes. So it was to right this inner inconsistency, to be able to live with ourselves in the sight of God, that we slowly came to the decision to withhold a part of our income tax. If the public had never learned about the fact, if it were conceivable that the government never learned of the fact, we still would have felt compelled to desist from payment of the portion of income tax spent for present and future war.

May I further add that there is a positive program growing, a substitute for violent war. So our position is not just negative.

Toledo, Ohio. ALECK D. DODD.

Hungarian Churches

SIR: In your June 8 issue H. G. Forster states: "The Reformed Church of Hungary . . . has never capitulated—not to the Turk . . . not to the Lutheran Horthy . . . and certainly not to the present government." May I call attention to the fact that Miklos Horthy, head of the Hungarian state between the two world wars, was and is not a Lutheran but a Reformed Church member, as was his family for centuries in the past, and that he and his two sons regularly attended the Calvin Square Reformed Church while they lived in Budapest. Furthermore, whatever Mr. Forster means by the Reformed Church not having "capitulated" to Horthy, there is no record of any disagreement between the Reformed Church and Regent Horthy during the latter's regime. (Whether there ought to have been is beyond our problem at present.) Mr. Forster's visit in Hungary "last summer" has little or nothing to testify about the "capitulation" question as this problem was developed by the government after the arrests of Bishop Ordass and Cardinal Mindszenty in the fall and the winter.

Four of the five historic (and largest) churches of Hungary have lost their official leaders on account of the political situation there. Cardinal Mindszenty of the Roman Catholics and Bishop Ordass of the Lutherans are in prison, whereas Francis Hevesi, chief rabbi of the Neolog Congregations, and the present writer, deputy bishop and ecclesiastical president of the Unitarians, are in exile. There is no Reformed Hungarian bishop either in prison or in exile. This otherwise most happy circumstance is due mainly to recently elected Bishop Albert Bereczki, lifelong friend of ex-Pres. Zoltan Tildy (also a minister of the Reformed Church and chief advocate of collaboration with the Communist party). Mr. Bereczki, first as postwar undersecretary in the ministry for education and religion, later as successor to forcefully pensioned Bishop L. Ravasz, made use of his connection with the president to inaugurate this policy of cooperation between the Reformed Church and the Communist-sponsored government—a cooperation which had to go to the extreme of official denunciation of Cardinal Mindszenty, to defense of his "trial" and to the "mission" of Reformed Prof. of Theology Mathe against Bishop Ordass.

Whatever the verdict of history on this cooperation will be, there is little doubt as to the feelings of the great majority of the Reformed ministers toward it. One of the many evidences can be found in the "pastoral letter" of Bishop (of Debreczen) Revesz, in which he militantly condemns the reluctance of his ministers to appreciate the blessings of the "people's democracies," and tries hard to exhort them to cooperate with the government in winning the people over to it.

As to the feelings of the laymen in the Reformed Church: the underground Christian movement grows by leaps and bounds, as does also the participation of Protestants in the processions (whenever permitted) and other demonstrative exercises of the Roman Catholic Church.

I heartily agree with Mr. Forster that the Reformed Church of Hungary has a "long and glorious history," also that "in their desperation the Hungarian people have turned to God." But as to his statement that "the church is faced with the problem not of freedom, not of church-state relations," I emphatically beg to differ. ALEXANDER ST.-IVANYI.

Jamaica Plain, Mass.

Camel-Swallowing?

SIR: Fulton Oursler (May 18) indicates that one of the reasons he became a Roman Catholic is that church's emphasis on not tampering with the Commandments. He refers specifically to the evil of euthanasia. An emphasis on euthanasia as fulfillment of "Thou shalt not kill," when there is no similar expressed concern about the killing in modern war, seems to me to be straining at a gnat while swallowing the camel. JOHN M. SWOMLEY, JR.

New York, N. Y.

Minority Rights in Palestine

SIR: With the discussion of the internationalization of Jerusalem is bound up the matter of the rights of minorities, Moslem and Christian. I would urge that the rights of the group of strictly orthodox Jews known as Neturai Karto (Watchmen of the City), resident in Palestine for four or five generations, be guaranteed precisely as the rights of other minorities are guaranteed.

They should be granted safety of life and limb and property. They should be assured

of noninterference in their internal affairs by the Zionists: their press, schools, institutions, religious courts and slaughtering places should not be seized or tampered with. They should not be subjected to taxation and military service by a state whose very principles they abhor.

Boston, Mass. JACOB HELLER.

Bishop McConnell

SIR: This note is to thank you and the author for the reminiscent articles by Bishop McConnell. I have long been an admirer of the abilities and achievements of the bishop, but these articles are so intimate and human, so marked by mature wisdom, so deceptfully simple, that they present him in a new light. What a lovable figure he is! JESSE H. ARNUP.

United Church of Canada,
Board of Overseas Missions.

Mr. Taylor Can Take a Long Lease

SIR: A while ago I addressed a letter to the President calling attention to his promise made to a committee of representative churchmen that as soon as peace had been obtained he would recall his ambassador from the Vatican, and expressing the hope that he might soon carry out his pledge. In reply I received a statement from the state department in which the writer said, "Mr. Taylor's mission was for the purpose of assisting in the establishment of peaceful conditions throughout the world. Unfortunately peace has not yet been achieved." My brief reply to that was that from the beginning of time the dove of peace had been seeking a resting place with her olive branch but without avail. If the President is waiting for that day, Mr. Taylor is thoroughly ensconced—he and his successors.

Evanston, Ill. E. ROBB ZARING.

Intellectual Honesty

SIR: In his report of the General Assembly of the Presbyterian Church, U.S.A., Harold E. Fey says: "The Assembly accepted the pleas of Dr. Kerr that this is no time to water down the faith received from the Westminster divines." Such a statement is high-sounding but it does not conform with reality. The truth is that the Confession of Faith already has been watered down almost to nonexistence so far as the real life of the church in concerned.

For years most candidates for the ministry have accepted the Confession of Faith and taken the ordination vows with so many personal interpretations and mental reservations that the vows have become practically meaningless except as an emotional tie with the past. And probably a large majority of the laymen who have been ordained in recent years as ruling elders or deacons have read neither the Confession of Faith nor very much of the Bible before solemnly answering the question, "Do you receive and adopt the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures?"

No wonder many laymen do not take their responsibilities in the church too seriously when the church demands for ordination that the laymen either do the impossible in making a careful comparative study of the Confession of Faith and the Bible or give an intellectually dishonest answer to one of the questions in the ordination vows.

The General Assembly was not willing to shorten or modernize the long, antiquated Confession of Faith even though a majority of the presbyteries which voted on the question asked for such a change. At the same time it is obvious that the present Confession of Faith is no longer being read or understood by the laymen nor accepted at its face value by the ministers. The result is that most presbyteries in ordaining candidates for the ministry, and most ministers in ordaining ruling elders or deacons, will simply continue to explain to the candidates that the vows do not mean what they clearly state, but that they mean something quite different! (Each minister has his own formula for getting around the vows for himself and for his laymen. I know! I have talked with large numbers of Presbyterian ministers on this point in recent months.) How can laymen respect such a church?

May God inspire more men with the courage, conviction and clear vision of Ruling Elder Fred G. Holmes, M.D., who has given his time, energy and money for months in a losing struggle to free the Presbyterian Church in the U.S.A. from the shackles of an outworn Confession of Faith and from the sin of intellectual dishonesty.

Kinde, Mich. W. W. THOMAS.

Pamphlet Available

SIR: Albert Einstein, Ray Lyman Wilbur and other leaders in science, education, labor and religion have issued a 64-page report called *New Evidence of the Militarization of America.* It gives accurate, authentic information on the penetration of the military into all phases of our life, from foreign policy to Boy Scouts. It is up to date, having been published in February of this year. It is interesting and well documented.

With two or three exceptions, the general press—so open to military spokesmen—has given this report no mention, despite its illustrious sponsors. Does this not place an especial responsibility on those of us who see the danger to our democracy to give this report as much publicity and as wide a circulation as possible?

These reports—25 cents each or six for $1—may be obtained from the National Council Against Conscription at 1013—18th St. N. W., Washington 6, D. C.

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NEWS of the CHRISTIAN WORLD

Congregationalism Surveys Its Field

225 Delegates from 16 Lands Assemble at Wellesley for International Council of Denomination

WELLESLEY, MASS., June 24.—The International Congregational Council, which has been meeting on the campus of Wellesley College since June 17, is described in its revised constitution as a council of the "evangelical and reformed churches of the world organized in unions of Congregational churches, or in communions which spring from Congregational churches and maintain the principles of Congregational churchmanship, or as communions or groups of churches ordered after the Christian faith and Congregational polity." Congregationalism sees itself as the reconciler of the differing traditions of the Christian faith, and its modern face is set toward comprehension rather than exclusiveness.

Wide Representation

Up to now international Congregationalism has been almost entirely an Anglo-American grouping, and *ad hoc* meetings have been held every 10 years since 1899. But at Wellesley some 16 countries were represented by 225 delegates. Such churches as the Remonstrant Brotherhood in Holland, the Free Churches of Finland and (as observers) the Swedish Mission Covenant Church sent representatives. Meetings are now to be held every five years, and there is to be a permanent moderator and secretary (Sidney Berry) with a central office in London.

The council is anxious to work in full cooperation with the World Council of Churches and to take its place among the organized confessions of the world. It is also particularly anxious to maintain Congregational links with the great united churches such as the United Church of Canada, the Church of South India and of course the coming United Church of Christ in America.

The Pattern of Amsterdam

One of the immediate major values of this council has been the discussion, in a denominational setting, of the Amsterdam themes. It would be idle to assume that anything new was said. The speech of Prof. John Bennett on the "Disorder of Society" was a clarified statement of what he believes should be the Christian attitude to communism. He referred to those Christian leaders in Europe and China who are giving moral support to communism because they believe that it is sounder socially and economically than available alternatives. "I believe that we should try to understand their point of view and that we should respect them fully," he said.

Reinhold Niebuhr's comment at one of the public meetings was this: "We do not preach the Christian gospel and make its wisdom and grace available for a disordered world merely by trying to find another form of idealism somewhere between liberalism and communism. We must seek to solve the problem of freedom and order by seeking the middle ground of a political system which does not sacrifice too much order to freedom or too much freedom to order." The British ambassador to Washington, Sir Oliver Franks, was bold enough to bring out the word "progress" from its almost permanent internment and set it up once again as the mark and hope of a Christian civilization.

Congregationalism's Witness

In assessing the place of modern Congregationalism Principal Charles Duthie of Edinburgh asserted that classic Congregationalism "is dissolving before our eyes." He saw Congregationalism's witness in freedom and fellowship, in the place of the local church, and in the integrity of conscience now accepted by the whole church. He saw Congregationalism's witness to a gospel church now set before the whole church as the pattern of true churchmanship. This sense of accomplishment and of adventures to come was a marked note of the council meeting. One phrase in the excellent foundation statement of Congregationalism (which ought to be widely studied, and not only by Congregationalists) provides a key: "Its duty to the world is to spread the gospel and to work for such political and economic conditions as are implied in the gospel." In other words, Congregationalism is rediscovering itself as a missionary-evangelistic fellowship. And therein lies hope. It is ready in many countries for the high adventure of union with the brethren, and it is not afraid to lose its life in order to gain it.

There were speeches of high quality and vision by Maurice Watts (England), Truman Douglass (U. S.), Elfan Rees (Wales), H. J. Heering (Holland), Lovell Cocks (England) and Sir Alfred Zimmern, now director of the Hartford Center of World Relations. Douglas Horton, head of the Congregational Christian Churches in the U. S., was elected moderator of the council. The meeting here owes everything to the generosity of the American committee, which every foreign delegate would wish to acknowledge in deep gratitude.

CECIL NORTHCOTT.

Religious Radio Leaders To Conduct Workshop

Leaders in religious radio from the U.S. and Canada will spend August at the Religious Radio Workshop sponsored at the University of Chicago by the Protestant Radio Commission and the university's federated theological faculty. They will set goals and policies for their own broadcasting, experiment in production techniques and create radio programs. They will also evaluate religious radio programs submitted for honor awards by local groups.

Young Florida Methodists Want 'World Law'

Members of the Florida conference Methodist youth fellowship recently formulated resolutions calling on the President and Congress to take the initiative in calling a United Nations conference to "enact, interpret and enforce constitutional world law to prevent war."

Train for Negro Rural Ministry

Phelps-Stokes Fund, H.M.C. Report on Joint Project—Virginia A.A.U.W. Stands Against Segregation

RICHMOND, VA., June 27.—Under the guidance of the Phelps-Stokes Fund, 42 rural church leaders from all major denominations having significant Negro membership met recently at Virginia Union University here. They heard reports on the progress of the program for the training of the Negro rural ministry which the fund, in cooperation with the Home Missions Council, undertook in 1945. Last year 427 students were registered in courses offered in the 14 departments which have been set up in 10 southern states. In one year, 2,143 persons attended the institutes conducted by the Home Missions Council, while 486 took part in the extension classes and community improvement projects it sponsored. The entire program is church-centered. It was pointed out at the meeting that Negroes have "operating control" over $3 billion worth of land in the south, and that this land constitutes a vast source of productive capital and income needed for their welfare.

Virginia's A.A.U.W. Opposes Segregation

At a recent meeing in Norfolk the Virginia chapter of the American Association of University Women declared itself opposed to racial segregation within the national association. An overwhelming majority of the delegates voted to instruct their state president, Dr. Mildred Taylor, so to vote at the organization's national convention being held in Seattle this week. A by-law making it mandatory for all branches of the A.A.U.W. to accept all members eligible for the association by virtue of having a degree from an accredited college will be submitted at Seattle. In an address closing the two-day meeting in Norfolk, Kathryn McHale, national executive director, said that A.A.U.W. members should remember that "only the educated are free" and should assume the responsibility for orienting new members to that way of thinking. Mrs. Carter H. Harrison of Hampton, Va., reports that when women in that community started a new A.A.U.W. branch last fall they decided to "start right." As a result, Hampton's 60-member unit became the first interracial branch of the organization in the south. The members hope they have set a good example.

Churchmen Make Racial News

A committee of Presbyterian, U.S., leaders meeting here recently stamped as a doctrine of Hitlerism the principle of "state's rights above human rights" and declared that racial discrimination is "as doomed as human slavery." The committee said further in its report: "Only a church that heeds the summons of principle above all else, and that dares in deed and spirit to defend the rights of all men without fear or

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favor, will gain the abiding respect of the world and the full blessing of God. . . . Our championship of the downtrodden during the war makes it all the more pressing that we now heed problems in our own land."

The Episcopal diocese of Virginia recently adopted an amendment that will erase the word "Negro" from the canon of the church and from the constitution of the diocese. In voting, 79 laymen and 77 clergymen declared in favor of the amendment, 18 laymen and 1 clergyman against it.

Buttrick Advises Confession Of Inadequacies

Addressing the annual Baptist pastors' school at the University of Richmond recently, George A. Buttrick of the Federal Council of Churches said that it is "foolish to stay longer in the 'broken middle stage of life's journey.'" "It is better to confess our deep need than any longer to pretend that we are sufficient for the vast mystery of life and death and the beyond," he said. "It is better to seek pardon in His travail and joy, to become as little children, and even now to enter the Kingdom of heaven." Dr. Buttrick emphasized, however, that Jesus was not "waxing sentimental as most people do when they discuss children." H. W. Tiffany, president of the Baptist general association of Virginia, told the pastors that although militarists, scientists and statesmen agree that the one hope for the world is a change of heart, mind and life on the part of men and nations, "many church members are to be found at the movies, in social gatherings or listening to the radio instead of supporting the messenger of Christ." The result, he said, is an evening congregation that is a betrayal of Christ by his friends. He added that the situation is none too good at morning services.

And So Forth

Orville W. Wake, state director of elementary education, has accepted the call to succeed Riley B. Montgomery as president of Lynchburg College, of which he served as dean 1941-45.

Clarence A. Wagner, executive director for the Virginia area of the National Conference of Christians and Jews, has resigned to become pastor of the Danbury, Conn., Congregational Church. Since 1945, when Mr. Wagner began his work from headquarters in Richmond, he has established round tables of the organization in Richmond, Roanoke, Lynchburg, Norfolk, Petersburg and Suffolk.

In his address to the graduating class of the University of Virginia, Sir Oliver W. Franks, British ambassador to the U. S., said that it is the people of the Western tradition who have made the world, for better or worse, one world. "Belief in progress ultimately depends on the religious view of the Christian religion," he said.

Pres. J. Earl Moreland of Randolph-Macon College, Ashland, Va., in a recent address to the Richmond Torch club declared that the church, more than any other organization, "must place constant emphasis on the pre-eminence of persons, on the rights and privileges of our common humanity." Only through maintenance of ideas stemming from the Hebraic-Christian tradition, he said, can peace "be predicated upon enduring foundations such as justice, fair play, freedom, equal rights and privileges for all men."

F. W. Burnham.

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Vote on Adoption Of Conscription

New Zealand Referendum Is Backed by Prime Minister—Labor Ranks Are Divided—Churches Silent

TIMARU, NEW ZEALAND, June 17.—National plebiscites are becoming increasingly common in this country. Having recorded their opinions on gambling and drinking facilities last March, New Zealanders next month are to go again to the ballot boxes, this time to vote on the establishment of compulsory national service in the armed forces. More correctly, they are being asked to support the introduction of conscription, for Prime Minister Fraser has announced that he will personally lead a nationwide campaign for the immediate introduction of compulsory military training. The subject was a major issue at the recent annual conference of the Labor party, which determines the main lines of the government's policy. The prime minister asked for approval of a proposal to institute conscription by legislation in the next parliamentary session. The Labor party, however, has throughout its history been strongly opposed to peacetime conscription, and a large number of the delegates were not agile enough to make the somersault required for such a sudden change of attitude. Accordingly, the prime minister amended his original motion and managed to persuade a majority to approve of a proposal to submit the issue to a referendum.

Prime Minister Convinced Defense Is Necessary

Mr. Fraser has declared in emphatic terms that he is convinced that peacetime conscription is essential for the defense of New Zealand and the British Commonwealth. Apparently he has arrived at this honest conviction through his participation in the London conference of commonwealth prime ministers and his attendance at United Nations gatherings. The international situation is full of dangerous possibilities, Mr. Fraser says, and a few months ago it looked as if war were imminent. He attributes a slight easing of the situation to the signing of the Atlantic pact, but declares that the dangers are by no means past and that therefore the democratic countries must be adequately prepared for defense.

Churches Silent On Issue

The opposition party in Parliament has long been in favor of compulsory military training and is certain to support the proposal, however much its members may dislike agreeing with the Labor prime minister. Retired generals and leading officials of the Returned Servicemen's Association have been loudly advocating conscription and the press is giving prominent space to their views. The barrage of propaganda in favor of the proposal is growing in intensity. Opposition, however, is not lacking. Trade union leaders have announced that they will speak on public platforms against the proposed legislation, union meetings have passed resolutions affirming their opposition to conscription, and the Labor party is di-

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vided. So far the churches have been strangely silent on the issue.

Recall Minister To Moscow

The government has recalled its minister to Moscow (C. W. Boswell) and is leaving the first secretary of the legation there as chargé d'affairs. Within a few weeks the new Soviet minister to New Zealand will arrive at Wellington to take up his position as head of the Russian legation there. The previous Soviet minister was recalled to Moscow in 1947, since when a chargé d'affaires has represented Russia in this country. Reports from the capital say that it is fairly certain no new minister to Moscow will be appointed until the international situation clears up.

Displaced Persons Soon to Arrive

A ship bringing 900 displaced persons to New Zealand is due at Wellington June 21. The National Council of Churches has been informed that 320 Protestants and 120 Orthodox are among the number, and that the World Council of Churches has appointed Pastor Roman Reinfelds as ship's chaplain. The immigrants will be housed during the first few months in a camp on North island where they will receive instruction in English and in New Zealand ways of life. The National Council of Churches has appointed Archdeacon Young, vicar of the parish in which the camp is situated, as its representative there. He will welcome and care for the Protestant and Orthodox refugees and notify the ministers of the parishes in which they will ultimately settle. The New Zealand government is the first to ask for a cross section of refugee population. Included in this draft are 220 orphans, 100 complete families and 200 widows accompanied by one child each.

And So Forth

During the past year the Presbyterian Women's Missionary Union has raised £1,000 for missions by the sale of used postage stamps.

The Auckland Baptist Tabernacle, leading church of the denomination in the dominion, has sent a unanimous call to Sidlow Baxter of Charlotte Square Baptist Church, Edinburgh.

New Zealanders are elated by the success of their cricket team in England and depressed by the poor showing of their Rugby footballers in South Africa. At the meeting of the Anglican synod recently a speaker expressed the opinion that the New Zealand church was too small and unimportant to apply to the College of Heralds for a coat of arms. "Who are we to do a thing like this?" he asked. "Ask Worcestershire and Surrey who we are," murmured the archbishop. The Worcestershire and Surrey elevens had that week been soundly beaten by the New Zealand cricketeers.

MALCOLM W. WILSON.

SAFE Adds Package to List for Germany

SAFE (Save a Friend in Europe, Inc.) announces that as a further improvement to its service which has made delivery of food to needy families in Europe possible within a week from date of order in the U.S., it has added over 8 lbs. of meats and fats to its standard $10 23¼-lb. family parcel for delivery in Austria, western Germany and all of Berlin. In addition, the agency is able to deliver a special 17¼-lb. package direct to the door of any recipient in the Russian zone of Germany. SAFE's headquarters is at 166 W. Jackson Blvd., Chicago 4.

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Discuss United Church Policies

Western Canada's Annual Conferences Plan Stress on Evangelism, Prove Friendly to Atlantic Pact

REGINA, SASK., June 20.—Questions shaping the policy and attitudes of the United Church of Canada for the next year were discussed at the annual conferences of that body held across Canada during June. The United Church, largest Protestant group in the dominion, with a membership of over 800,000, is organized into local conferences which are composed of an equal number of ministers and laymen and constitute the real grass roots of the church as distinguished from the General Council, the more selected body which meets biannually. The western conferences met in Calgary, Alta., Regina, Sask., and Winnipeg, Man.

Friendly to the Pact

The North Atlantic security pact was one of the many questions which led to spirited debate in the western conferences. It was reviewed in the light of the General Council executive's decision not to support Article V of the pact, which provides for military sanctions in the case of aggressive attack against one of the signatories.

The western conferences did not, in general, seem to agree with the action of the church's executive, and while they did not actually go on record as dissenting from that body's decision they did pass a resolution stating that even the sacrifice of life itself is "not too great to help establish and maintain fellowship between *all* nations and *all* races." The Manitoba conference went even farther and adopted the resolution rejected by the executive of the church, thus supporting Article V of the pact!

Shortage of Ministers

All three western conferences—Alberta, Saskatchewan and Manitoba—recognized that "arid patches of paganism" are developing in the areas they cover. Since people in such areas will not come to the church, said the conferences, the church must go out to them. Decision was therefore taken to hold special schools of evangelism for laymen and ministers at which instruction would be given by specially chosen leaders in the techniques of personal and visitation evangelism as well as in the use of preaching missions on the local charges. Again and again the emphasis fell upon the great need for evangelism in the rural areas of western Canada, where many charges have been left for some time without ministers and where it is recognized that the mass urbanized and secularized mind has made much headway. While conferences may pass resolutions, it was felt, "practical action must be taken on presbytery and local congregational levels." The special schools will encourage such action.

Grave concern was felt in the western conferences over the extreme shortage of ministers. The historic work among the Indians of the far north of Manitoba is

suffering severely from the shortage of men for this type of work. Much debate took place in some of the conferences regarding the whole matter of work among the Indians.

Ordination of Laymen?

In connection with consideration of the shortage of ministers, one of the presbyteries brought forward to the Manitoba conference a brief in favor of the ordination of laymen for full-time work in the church, including the preaching of the word and the ministration of the sacraments. This brief took careful note of the fact that the United Church of Canada is not an episcopal church, does not believe in apostolic succession in this sense of the term, and historically places the preaching of the word of God in a category ahead of the administering of the sacrament. This was apparently in answer to a recent decision of the General Council of the church permitting laymen to preach but refusing, except in "remote areas," to allow them to administer the sacraments. The brief was handed down to the Manitoba presbyteries for discussion with instruction to report their findings to the conference of 1950.

In these western conferences a wary eye is being kept upon the efforts of the liquor traffic to increase its outlets and the hours of sale for alcoholic beverages. There is a fear lest a successful attempt be made to force upon the west a kind of liquor control similar to that existing in Ontario under the Drew-Blackwell liquor licensing act. This act allows cocktail bars, mixed drinking and other extensions of the liquor traffic on the theory that the more liquor people can get the less they will want. The Saskatchewan conference set up a committee to place before the provincial government the case for reducing, rather than increasing, the hours for sale of alcoholic beverages.

Next Year's Anniversary

Planning for the 25th anniversary of the founding of the United Church of Canada was one of the major tasks of the conferences. J. R. Mutchmor, special delegate from the General Council for the purpose of placing this matter before the conferences, gave inspiring and thrilling leadership as he told of the witness to ecumenicity that the United Church of Canada had made over the years. The church will celebrate its birthday June 10, 1950. Already a period of preparation for the anniversary has been observed during which the matters "most surely held among us" have been discussed. The preparation gained impetus from the booklet *Our Living Faith*, by R. C. Chalmers. The sale of this booklet shows how deep is the interest of church members in the doctrines and theology of the church; it has gone through six printings and sold over 53,000 copies.

Emphases during the year leading up to the anniversary will include stress on the theme "Win Others for Christ," covering such phases as pulpit, visitation and fireside evangelism, with special efforts to reach the unchurched in both urban and rural areas. Other phases will emphasize stewardship, enlistment for full-time service in the church and study of the work of the church itself.

W. G. Berry.

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Secretaries View Council Progress

In Annual Meeting at Lake Geneva, Local and State Officials Consider New Emphases and Procedures

LAKE GENEVA, WIS., June 25.—Over 200 ecumenical leaders of the nation gathered this week at Conference Point Camp here for the eighth annual session of the Association of Council Secretaries. These council executives cover the nation in fields of service from Miami to Seattle and from Los Angeles to Portland, Me. The session Monday evening on "What's New in Council Work" was told that there are now 729 state, city and local councils of churches, 230 of which employ executive leadership and 499 with voluntary leadership.

A report prepared by John B. Ketcham of the International Council of Religious Education and J. Quinter Miller of the Federal Council of Churches told of a designated gift of $1,000 which will make possible the production of a much needed and basic volume on the relation of the church to the mentally ill; of a committee at work exploring the relationship of religion to nursing and the fostering of cooperative relations between clergymen and nurses; of studies in the field of spiritual healing; of plans for unprecedented nationwide publicity on behalf of religion through the United Church Canvass procedures, to be carried out through the cooperation of the National Advertising Council; and of an extension of the Protestant Radio Commission's educational functions through institutes, fellowships and radio and television workshops. The report summoned all churchmen to discover the new frontier —the neglected area contiguous to the local church. Plans were discussed and forwarded during the week for the publication of a Protestant national weekly newspaper. Unanimous approval was given to the plan of the board of managers to seek $1½ to $2 million in gifts to finance the project.

'Union with Liberty'

Obtaining church union and at the same time preserving religious liberty is one of the great problems of Protestantism today, W. E. Garrison, literary editor of The Christian Century, the conference lecturer, told the secretaries. "The ideal of a united church is very old; what is relatively new is the idea of union with liberty," Dr. Garrison pointed out, noting that the reunion of the church will be a long and slow process. "The work of the church cannot wait for its attainment, because the world's need will not wait. The urgent duty therefore is, while pressing on toward unity, to see what a divided church can do, and to do it, with as much cooperation as possible. Even a divided church can reach *up* to the source of its power, *in* for the growth of its own members in character and grace, and *out* in service to the world." In another lecture Dr. Garrison insisted: "The church should not go into politics by becoming either a political party or a bloc throwing its weight for this or that party or candidate . . . but Christians should go into politics and take their Christian consciences with them."

In his closing address, Dr. Garrison cautioned the secretaries upon their relationship to present world issues, especially communism. He called the scrutinizing of textbooks by Congress and laws demanding the removal of teachers for communist and other "subversive" teaching "bad procedures." Condemning communism and communist doctrine, however, Dr. Garrison insisted that "the role of the church is and always has been the proclaimer and defender of human rights."

Calls America Pagan

In presenting the plans for the United Evangelistic Advance, Jesse M. Bader of the Federal Council told the secretaries that over 50 denominations had developed the project together. E. G. Homrighausen, chairman of the National Advance Committee, urged "a genuine compassion for the people of America." He declared that America is very pagan. "It is more controlled by the non-Christian than it is by the Christian," he said. Gertrude L. Apel of Seattle presented a vivid story of the recent educational evangelism mission which concerned the whole city. Walter E. Woodbury of the Northern Baptist Convention laid stress upon lay witnessing through home visitation evangelism, and James L. Stoner of the Federal Council staff outlined the plans for an extensive college campus mission.

The great heresy today is to assume that God is concerned with the life plans of parsons but not with those of bus drivers, plasterers, lawyers and housewives, declared John Oliver Nelson of the Federal Council in speaking on Christian vocations. "We have forgotten that God is related to every aspect of our common existence," he said. "This understanding of God was the revolutionary insight of the Protestant Reformation. It has again become revolutionary, as Roman Catholics have declared in the fast growing Jocist movement in Europe and the Christophers in America. Both movements have grasped the profound truth that God calls every believer to a discipline and a dedication in the very activity of his breadwinning work. For Protestants to live out their basic insight of the priesthood of all believers, in literal terms among working people, would be another revolution today."

Social Welfare and Research

One of the newer emphases in council progress was revealed in a panel discussion on social welfare. Nine secretaries in the conference now hold staff positions in city councils in the social welfare field, all of which are financed in whole or in part by funds from community councils or chests. Special seminar discussions brought out clearly the trend toward a keener Protestant interest in the whole social welfare field. A second new group of executives participated in a panel on "Church Planning and Adjustment." The paper read by William J. Villaume of the Massachusetts state council, which told of the actual combining of churches of different denominations in overchurched areas, was one of the high points in the conference.

On Thursday evening at the dinner hour certificates in recognition of 20 years of faithful service in the ecumenical church field were presented to four members. Gertrude Apel of Seattle was elected conference president for the coming year.

J. HENRY CARPENTER.

Chicago Pastors Call for Housing

Appeal from Pulpits for Action to Ease Tragic Shortage—Elgin Sponsors Unique Pentecost Service

CHICAGO, June 30.—Appeals for homes for 250,000 Chicago families said to be without proper housing were read from the pulpits of many Protestant churches on Sunday, June 26. Led by the church federation of Greater Chicago, Protestant leaders designated the day as "Homes Now Sunday" in an effort to break the log jam which has caused Chicago to lag far behind most American cities in housing construction. In the four years since the war, fewer than 5,000 homes have been constructed, a rate only about one-fourth the national average. Scarcely any of the $30 million from a bond issue voted by the people has been used. A "manifesto" issued by the church federation declares that there are 100,000 more families than dwellings in Chicago and that 150,000 family units now in use are unfit for human habitation. The federation called for "a great upsurge of public support for an adequate and balanced housing program which will meet the need of all income groups, without regard to race, creed or national origin." Petitions urging city officials to do all in their power to secure an adequate housing program were circulated and signed by worshipers in many churches following the morning services.

Elgin Protestants Find New Meaning in Pentecost

Sixteen Protestant congregations in Elgin, Ill., gave up their regular Sunday morning worship services to participate in a united Protestant service of worship on Pentecost Sunday. Four thousand attended. The move was spearheaded by Clarence F. Hammen, pastor of St. Paul's Evangelical and Reformed Church, and other ministers who were convinced that Protestant congregations must sacrifice more for cooperative work and must dramatize their unity more effectively. Said Pastor Hammen, "The true spirit of the World Council of Churches will not be realized until the ecumenical spirit comes into the local congregations." Pentecost has a new meaning for the Protestant people of Elgin, who are insisting that the joint Sunday morning worship service become an annual event.

Methodists Ask End of Conscription

The 110th annual session of the Rock River conference of the Methodist Church, meeting in First Methodist Church, Waukegan, opposed use of any federal funds for parochial schools, favored repeal of the draft law and opposed peacetime military training. It opposed political or military alliance with Spain, requested courts not to imprison conscientious objectors but to assign them on probation to church groups for supervision, and called for elimination of the post of President Truman's special representative at the Vatican. The conference urged each of its churches to provide for one displaced person or family, and set a goal of 8 million pounds of clothing

for shipment overseas in the coming year. Visiting speakers included Clarence Tucker Craig of Yale Divinity School, Bernard C. Clausen, minister of Euclid Avenue Baptist Church, Cleveland, and Clark Kuebler, president of Ripon College. Five district superintendents took a stand, contrary to that of the conference, favoring government aid to health programs and school lunches in parochial schools but agreeing with the conference in opposing federal support of any other aspects of parochial education.

Lutherans Study Proposals For Closer Union

Fifteen Lutheran leaders representing the eight Lutheran bodies which are members of the National Lutheran Council in a meeting here drew up a report to be presented to the Conference on Lutheran Organic Union in September, of which the group is a subcommittee. The report sets forth two possible plans for achieving unity. One calls for a referendum of the bodies represented on the question of immediate union; the other calls for an intermediate step, the formation of a national Lutheran federation, looking toward ultimate complete unity. The Lutheran church—Missouri Synod, holding its annual convention in River Forest last week, called for a series of conferences to discuss Lutheran unity.

Tavern Owner Sues Local Minister

A suit for $10,000 has been entered by a saloon owner in Lake Geneva, Wis., against William Geren, minister of the First Baptist Church of Lake Geneva and a student at the University of Chicago divinity school. The tavern owner claims that the license on his Knotty Pines tavern was revoked for one year by the town council as a result of Mr. Geren's remarks against him in a hearing before that body. The hearing followed the fatal stabbing of a 19-year-old youth in the tavern.

And So Forth

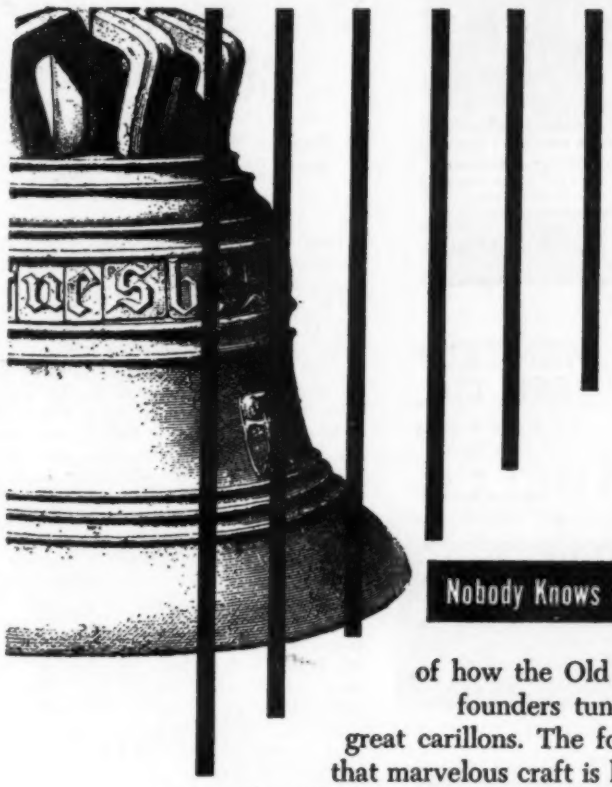
Leslie Edward Cooke of London, general secretary of the Congregational Union of England and Wales, was awarded the D.D. degree at the commencement exercises of the Chicago Theological Seminary. Degrees were also conferred on Raymond K. Oshimo of Doshisha University, Kyoto, Japan; Silas A. Meckel of Mayflower Community Church, Minneapolis; and Henry James Lee of First Congregational Church, Wauwatosa, Wis.

Preston Bradley, minister of the Peoples Church, will study religious life in the American zone of Germany, attend the International Congress for liberal Christianity and Religious Freedom in Amsterdam, and preach in England and Ireland this summer. During his absence sermons which he has transcribed will be broadcast weekly over a local radio station.

The new Hellenic Orthodox Church of St. Constantine, which is being constructed at 74th St. and Stony Island Ave. at a cost of $1 million, is scheduled for completion in September.

A bill which would have required all state employees to sign loyalty oaths was defeated in the Illinois house of representatives by a vote of 64 to 59; 77 votes were required for passage.

VIRGIL E. LOWDER.



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Urge Support of Bible Societies

19 Nations Represented at Meeting in New York—90,000 in Brooklyn Sunday School Parade

NEW YORK, June 28.—An urgent plea for support of the work of worldwide Bible societies in spreading the gospel was made by W. J. Platt of London, general secretary of the British and Foreign Bible Society, at the public meeting held at Fifth Avenue Presbyterian Church June 12 during sessions of the Council of the United Bible Societies, first meeting of the worldwide organization to be held in this country. John Sutherland Bonnell, pastor of the host church, told the delegates from societies in 19 nations that mass shipment of Bibles to European countries on both sides of the iron curtain is the surest way to bolster Christianity against communist attacks. "The Bible is the spiritual Magna Carta of human freedom," he said. "As long as its influence can be felt, totalitarian regimes will be unable to stamp out the belief in individual dignity and freedom which characterizes the Christian faith." During the sessions the admission of five additional Bible societies to membership in the council was announced, thus bringing to 25 the number of national groups represented.

90,000 Sunday School Pupils in Parade

Thousands lined the streets of Brooklyn to witness the recent 120th annual Sunday school parade sponsored by churches of the city. In the line of march were 90,000 Sunday school students, from infants in carriages to 90-year-old adults. There were band music, banners, floats and pageants. Reviewers included Ralph Bunche, United Nations mediator, and Pres. Harold E. Stassen of the University of Pennsylvania. At a luncheon for honored guests, Dr. Bunche declared that basically the U.N. is doing "what any good Christian community should do—working for a world where peace will prevail." Pres. Stassen said: "If the day ever comes when all the youth of all the areas of the world have opportunities for religious education such as Brooklyn now has, then we can be confident that prospects for a lasting peace are bright." In a similar parade in Queens, 40,000 children marched.

World Federalists' Rally Urges Stronger U.N.

Over 8,000 persons attended the World Federalists' rally held at Madison Square Garden last week in connection with the organization's annual meeting. They represented more than 700 local chapters. The rally supported introduction of a resolution into Congress providing for strengthening the United Nations and developing it into a world federation as a policy for permanent peace. Associate Supreme Court Justice William O. Douglas, the principal speaker, urged that the effort to achieve world unity through world government be explored "even though the Soviets may in the end refuse." Other speakers were Sen. Charles W. Tobey of New Hampshire; Alexander F. Whitney, president of the Brotherhood of Railway Trainmen; Cord Meyer, Jr., president of the sponsoring organization; and Donald Harrington, minister of the Community Church of New York.

Lutherans Officially Disown Anti-Semitic Society

A joint statement issued here by the National Lutheran Council and the Lutheran Church—Missouri Synod, representing virtually all Lutheran groups in the U.S., disavowed the Lutheran Research Society of Detroit, which has been accused of promoting anti-Semitic propaganda through its periodical, the *Eleventh Hour*, and other publications. It also promoted an alleged cancer remedy and other drugs currently distributed by an agency known as the Christian Medical Research League. The official statement says that Lawrence F. Reilly, who organized the society in 1946 and is its executive director, is not a member of the ministerium of any of the Lutheran bodies in the U.S., as are all ordained Lutheran clergymen.

British Evangelist to Return For Anglican Youth Mission

Bryan Green, British evangelist who attracted capacity audiences to the Cathedral of St. John the Divine when he conducted the Protestant Episcopal mission last November, is to return this fall for a diocesan youth mission to be held at St. Bartholomew's Church, Manhattan. On a recent Saturday youth representatives from most of the parishes in the New York diocese met at St. Bartholomew's community house to plan details of the mission. The invitation to the evangelist, who is rector of St. Martin's, Birmingham, was the result of the intense interest young people displayed in his seven-day mission here last November. Besides the main meetings in the evenings on the theme, "Youth Can Change the World," noonday sessions are planned for Trinity Church and St. Bartholomew's, and opportunities will be offered for personal counseling.

And So Forth

A memorial shrine which required a year to complete was dedicated June 5 at St. Thomas Protestant Episcopal Church, Manhattan. It honors those who served in World War II and symbolizes the need for universal peace. The floor of the church vestibule has been covered with a pavement of marble and jewel-toned mosaic, which ends at a memorial shrine, altar and steps of marble surmounted by an oak reredos carved with Gothic tracery.

Trygve Lie, U.N. secretary-general, told the 40th annual convention of Rotary International at Madison Square Garden a fortnight ago that the United Nations as a whole, not regional pacts, is the basis of lasting peace.

The United Lutheran Synod of New York, which now includes 417 congregations in New York, New England and New Jersey, last week approved a report recommending formation of a New Jersey synod. It would include about 150 congregations now in the synods of New York and Central Pennsylvania and the ministerium of Pennsylvania.

A local rally of the National Association for the Advancement of Colored People, with Mrs. Eleanor Roosevelt as speaker,

brought together more than 4,000 persons at Concord Baptist Church, Brooklyn.

The presbytery of New York last week confirmed the calling of John O. Mellin to the pulpit of First Presbyterian Church. Dr. Mellin has served as minister in charge since the death last year of J. V. Moldenhawer.

J. Alfred Anderson, pastor of Salem Lutheran Church, Brooklyn, who was knighted by the king of Sweden for relief work for Scandinavian seamen in 1917 and 1922, was honored last Sunday on the 50th anniversary of his ordination.

Forty-three new foreign and 12 new home missionaries and deaconesses were commissioned here last week by the Methodist Board of Missions and Church extension.

George W. Grinton, who had been superintendent of the Methodist Five Points mission on New York's lower east side for almost a quarter of a century, died recently.

J. HENRY CARPENTER.

Conference Urges Scholarships For Indians

The 250 Indians, government representatives and Protestant churchmen attending the fifth triennial conference of the National Fellowship of Indian Workers at Bacone College, Muskogee, Okla., in mid-June called on the U.S. government to take immediate steps to improve the living conditions of thousands of American Indians, asked for a scholarship fund to provide specialized training for some 400,000 Indians and Eskimos, and appealed for Senate action to relieve the plight of Indians dispossessed of their homes on the Fort Berthold reservation by the Missouri river development plan. They urged that community centers be established for Indians working in cities, and that social security benefits be extended to them.

British Churches Sponsor Visit Of Young German Miners

The British Council of Churches and Christian Reconstruction in Europe (the British equivalent of Church World Service) are sponsoring a seven-week stay in England by 10 young German miners from the Ruhr region. They will spend a week taking part with young Englishmen in a citizenship course offered at the Y.M.C.A. college near Cardiff, live for five weeks with miners' families in Wales, then spend another week at the "Y" college.

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Rusty Saves a Life (Col.) *Drama.* Small-town boys and their dog make life miserable for city man they feel is usurping their rights, then repent, make amends. Strictly *amateurish*, but lacking those fright-inspiring sequences which often spoil such films for the children for whom they are designed. Y,C

Streets of Laredo (Par.) *Melodrama.* Two of trio of badmen find themselves by chance sworn in as Texas rangers. Thereafter it's will they or won't they go straight, turn in their old pal. He finally turns yellow and solves their dilemma. Beautiful color, horses, scenery expended on film that, like "Colorado Territory," has been given "A" production values but is still simply a *hackneyed* western that wanders on and on, getting mixed up in ethics on the way. M,Y

Tarzan's Magic Fountain (RKO) *Melodrama.* By foiling would-be exploiters, Tarzan helps perpetual-youth colony preserve secret of its magic elixir. New actors, but the same old concocted, *comic strip type hokum.* M,Y

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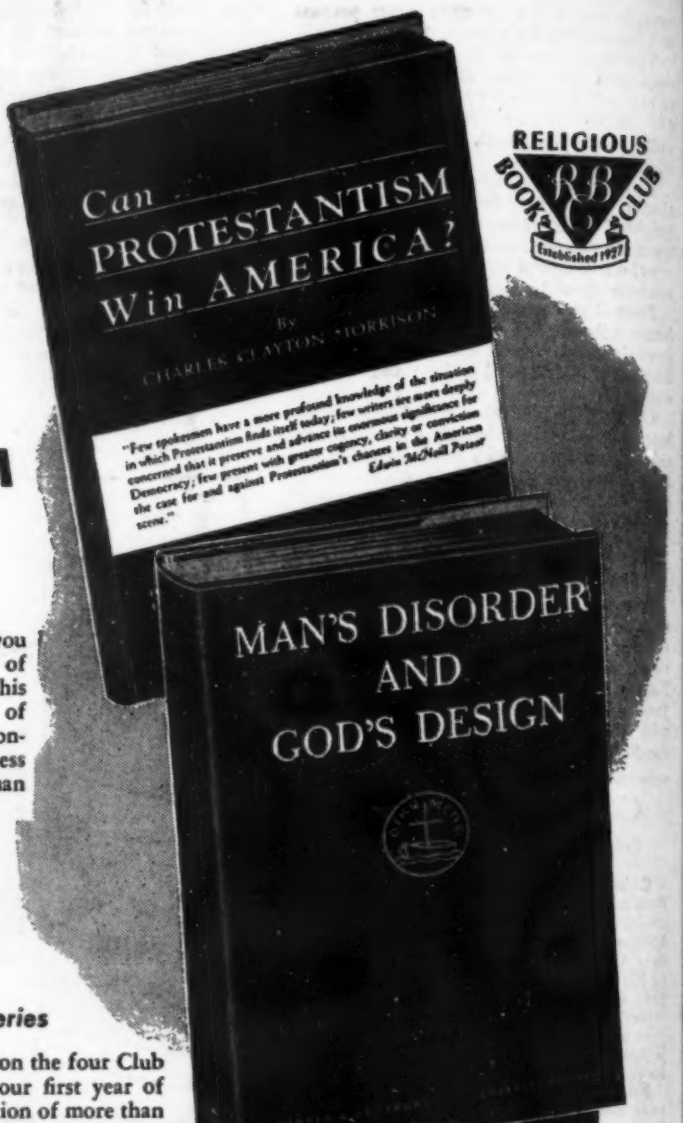
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